



تنگدستی کے اسباب اور ان کا حل

Causes of Deprivation and its Solution

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Presented by: Majlis Al Madina-tul-Ilmia

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Du'ā for Reading the Book

Read the following Du'ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yâ Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustaṭraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabī once before and after the Du'ā.

تَنگدَستی کے اَسباب اور ان کا حَل

Tangdasti kay Asbāb aur in kā Ḥal

Causes of Deprivation and its Solution

Presented by:

Majlis Al-Madīna-tul-‘Ilmiyyah (Dawat-e-Islami)

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Transliteration Chart

ا	A/a	ز	Ž/ž	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / و / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	َ	A/a
ح	H/h	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	وِ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	یِ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	اِ	Ā/ā
ر	R/r	گ	G/g		

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Foreword

Shaykh-e-Tarīqat, Amīr-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyae دَاعِيَتْ بَرَكَاتُهُمُ الْعَالِيَةِ is internationally acknowledged for his religious services.

Regarding the observance of Sharī’ah and Tarīqah, he is a symbol of the saints of the past with numerous Karāmāt. His knowledge, practices, sayings, actions, inner and outer self all show that he is a shining example of not only observing divine commandments and Sunan of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself but also of inspiring others to observe them. Through his writings, letters, advices and speeches, he repeatedly enjoins his disciples and other Muslims to reform their deeds.

الْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ His virtuous and exemplary character and forthright Sharī’ah-conforming speeches have brought about a Madanī revolution in the lives of millions of Muslims, especially among the youth throughout the world.

Since parables of the pious brighten the hearts, refresh souls and cleanse thoughts, the department of reform books (Majlis Al-Madīna-tul-‘Ilmiyyah), with a zeal for the reform and well-wishing of the Ummah, has intended to publish the significant aspects of the blessed life of Amīr-e-Aḥl-e-Sunnat وَامَتْ بَرَكَاتُهُ الْعَالِيَةِ, such as his worships, asceticism, manners, religious services, Karāmāt, books, booklets, letters, speeches, advices and the blessings others are reaping from him. Based on his advices and writings, a booklet namely ‘*Causes of Deprivation and its Solution*’ is presented. Its careful study will inspire the reader to develop the Madanī mindset of reforming himself and the people of the entire world, إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ.

**Department of reforming books,
Majlis Al-Madīna-tul-‘Ilmiyyah (Dawat-e-Islami)
Translated into English by: Majlis-e-Tarājim**

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Causes of Deprivation and its Solution

Although Satan will be using every trick of his trade to make you feel lazy, read this booklet in its entirety. You will learn a lot, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

Amīr-e-Ahl-e-Sunnat, ‘Allāmah Maulānā Muhammad Ilyas ‘Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has quoted the blessed saying of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in his booklet, ‘Ziyā-e-Durūd-o-Salām’, ‘The one who recites Ṣalāt one hundred times upon me on Friday and the night of Friday, Allah عَزَّوَجَلَّ will fulfil one hundred needs of his.’ (*Tafsīr Ad-Dur-ul-Manṣūr*, vol. 6, pp. 604, Dār-ul-Fikr, Beirut)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Causes of deprivation and its solution

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ We are Muslims and a Muslim should perform every deed for the pleasure of Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, but alas! Our apathy and laziness! Perhaps this is the reason why we are confronted with so many

difficulties. Some are in debt, some have domestic problems, some are destitute while others are unemployed, some desire children whilst others are distressed by their own disobedient children. Briefly, we are all confronted with some kind of problem, and deprivation is at the top of the list. Hardly any home is free from this predicament. The main cause of this problem is our own inaction and bad deeds, as described in Sūrah Ash-Shūrā like this:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ

فَمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾

And whatever misfortune befalls you is due to what your own hands have earned; and He pardons much.

[Kanz-ul-Īmān (Translation of Quran)] (Part 25, Sūrah Ash-Shūrā, verse 30)

Therefore, we all should repent of our misdeeds and busy ourselves with virtuous acts. Allah عَزَّوَجَلَّ has said in Sūrah Al-A'rāf:

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

Surely, the mercy of Allah is close to the good-doers.

[Kanz-ul-Īmān (Translation of Quran)] (Part 8, Sūrah Al-A'rāf, verse 56)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Unmentionable condition

Regretfully, today's Muslim is prepared to go to any length for the solution to his worldly problems but he does not pay any heed to the easy means of blessings in his sustenance bestowed by Allah ﷻ and His Beloved Prophet ﷺ. These days, the major problems of unemployment and deprivation are a great cause of distress.

Remember! It is necessary for those desiring blessings in their sustenance to be aware of the causes of deprivation so that they may rid themselves of these obstacles to blessings. Presented here are the causes of deprivation together with its solution in the light of Ahādīsh. Read them carefully and pave the way for blessings by avoiding the causes and taking the solutions.

Madanī pearl

Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ has said, 'Blessings in sustenance does not mean having a lot of wealth; rather, it means being able to meet your needs despite having less sustenance and being content with what you have. This is a great blessing indeed.'

Causes of deprivation

Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ once said, 'Disrespect and waste of food are common in virtually every home. Whether it is a billionaire living in a bungalow or a labourer dwelling in a

simple house, both are equally careless in this regard. A variety of food is wasted on several occasions especially weddings. Furthermore, we are all aware of the wastage of the leftover gravy, rice etc. while the pots are being washed. If only we had kept an eye on this great cause of deprivation.’

The mother of believers, ‘Āishaḥ Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا has said, ‘The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ entered his blessed home and saw a piece of bread that was lying [on the ground]. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ picked it up, cleaned it and then ate it. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, ‘O ‘Āishaḥ (رَضِيَ اللهُ تَعَالَى عَنْهَا)! Honour the good thing as this thing (i.e. bread) does not return if it has run away from any nation.’ (Sunan Ibn Mājah Kitāb Al-Aṭ’imah, vol. 4, pp. 49, Ḥadīṣ 3353, Dār-ul-Ma’rifah, Beirut)

Swearing in trade removes blessings

These days, many shopkeepers use Ta’wizāt and white magic, and make Du’ā to get rid of the effects of black magic or evil spells from their business, but they do not pay any heed to carelessness in their trade, the main cause of the removal of blessings from their business.

According to a Ḥadīṣ, Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Avoid swearing (i.e. taking oaths) abundantly in trade; although it makes goods sold, it removes blessings.’ (Ṣaḥīḥ Muslim Kitāb-ul-Musāfāt Wal-Muzārī’ah, pp. 868, Ḥadīṣ 1607, Dār Ibn Ḥazm, Beirut)

Dear Islamic brothers! Try to realize that it is the condition of swearing truthful oaths abundantly, then how harmful to one's business or job would it be to swear false oaths and earn Ḥarām money.

Therefore, false oaths and lying in trade have been prohibited in Aḥādīṣ. Without doubt, if the trader wants to have blessings in his business, he should avoid taking oaths in his business dealings even if it is to justify the truth.

Shortfall in budget

Nowadays, it is also a common complaint that the budget which used to be sufficient for the whole month, now finishes within a shorter period e.g. fifteen days. If only we had considered whether we recite **بِسْمِ اللَّهِ** at the beginning of our meals or not.

Participation of Satan

It is a Sunnah to recite **بِسْمِ اللَّهِ** before eating or drinking anything Ḥalāl. According to the Ḥadīṣ narrated by Sayyidunā Ḥuḏayfah **رَضِيَ اللَّهُ تَعَالَى عَنْهُ**, 'The Noble Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said, 'Satan joins in the meal, upon which **بِسْمِ اللَّهِ** is not recited.' (*Ṣaḥīḥ Muslim Kitāb-ul-Ashrabaḥ, pp. 1116, Ḥadīṣ 2017, Dār Ibn Ḥazm, Beirut*)

Therefore, if even a single person eating with a group does not recite **بِسْمِ اللَّهِ** before eating, blessings are removed.

Sayyidunā Abū Ayyūb Anṣārī رَضِيَ اللهُ تَعَالَى عَنْهُ has said, ‘We were present in the court of the Prophet of Raḥmāh, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ when a meal was served. In the beginning, we saw such blessings which we had never seen before, but we noticed an obvious decrease in blessings at the end.

We humbly asked, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Why did this happen?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘All of us had recited بِسْمِ اللّٰهِ before eating, then a person joined us without reciting بِسْمِ اللّٰهِ, therefore Satan ate with him.’ (Sharḥ-us-Sunnah Kitāb-ul-Aṭ’imah, vol. 6, pp. 61, Ḥadīṣ 2818, Dār-ul-Kutub ‘Ilmiyyah, Beirut)

Islamic scholars رَحِمَهُمُ اللّٰهُ تَعَالَى have said, ‘Long nails are also a cause of deprivation. (It is Makrūh Taḥrīmī to leave one’s nails uncut for more than 40 days).’ (Al-Fatāwā Al-Ḥindiyyah, vol. 5, pp. 358, published in Quetta)

Shaykh-e-Ṭarīqat Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ has stated on pages 88 to 90 of ‘Islamic Manners of Eating’ a chapter of his world-famous book Faīzān-e-Sunnat:

Dear Islamic brothers! As there are causes of blessings in sustenance, there are also causes of deprivation in it. If we avoid them we will gain an abundance of blessings, إِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ. Here are 44 causes of deprivation in sustenance.

44 Causes of deprivation

1. To eat without washing the hands.
2. To eat without covering the head.
3. To eat in the dark.
4. To eat and drink whilst sitting at the doorstep.
5. To eat near the deceased.
6. To eat without bathing after sexual intercourse or a nocturnal emission.
7. To delay eating after the food has been served.
8. To eat on a bed without laying a dining-mat.
9. To eat on a bed whilst you are sitting by the headboard and the food is served towards the direction where you place your feet (at the time of sleeping).
10. To bite off the bread instead of breaking it with the hands (those who eat burgers should also take care).
11. To use broken clay or porcelain plates, cups etc. (It is Makruh to drink water, tea etc. from the side of a cup that is chipped. Do not use the plates, cups etc. that are cracked as there are many harmful germs and bacteria that may be embedded within the cracks and may cause deceases).
12. Not to clean the used plates, pots etc.
13. To wash the hands in the container used for eating.

14. To swallow food-particles stuck between the teeth after removing them by dental floss or toothpick etc.
15. To leave the plates, glasses etc. used for eating uncovered. One should recite بِسْمِ اللَّهِ and cover them because if left uncovered, calamities descend into the food and drink and spoil them, causing illness.
16. To throw bread at such places where it would be disrespected or trampled by people. *(Edited from Sunnī Baḥashīr Zaiwar, pp. 595-601)*

The following are the causes that Sayyidunā Burḥānuddīn Zarnūjī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has mentioned:

17. To sleep in excess. (This can also cause ignorance).
18. To sleep naked.
19. To urinate shamelessly. *(Those that urinate in public on roadsides should pay heed).*
20. To be lazy in picking up fallen crumbs or bits of food from the dining-mat.
21. To burn the peel of an onion or garlic.
22. To sweep one's home with clothes.
23. To sweep at night.
24. To leave trash (garbage) inside the home.
25. To walk ahead of the Mashāikh (scholars and saints).

26. To call parents by their names.
27. To clean the hands with mud or sand.
28. To stand whilst leaning on a side of the door.
29. To make Wuḍū in the lavatory.
30. To sew clothes etc. whilst wearing them.
31. To wipe one's face with the clothing one is wearing.
32. To leave spiders' webs in the home.
33. To be lazy in offering Ṣalāh.
34. To exit the Masjid early after offering Ṣalāt-ul-Fajr.
35. To go to the market very early in the morning.
36. To come back from the marketplace late.
37. To curse children. (Some women often curse their children. Then they also complain about the lack of blessings in sustenance).
38. To commit sins, specifically lies.
39. To put out an oil lamp by blowing.
40. To use a broken comb.
41. Not to make Du'ā for one's parents.
42. To wrap the turban around the head whilst sitting.
43. To put on the pants or pyjamas whilst standing.
44. To avoid performing good deeds.

(Ta'līm-ul-Muta'allim Tarīq-ut-Ta'allum, pp. 73-76, Karachi)

Important note

The one who desires to have blessings in his sustenance should try his best to get rid of the aforementioned causes of deprivation. We have also learnt that the increase in sins removes blessings from sustenance. Therefore, we must try our utmost to avoid sins, as they cause many problems and difficulties.

A matter of concern

Amīr-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** has said, 'If the actions of a person indicate that he will be missing Ṣalāḥs, inviting Satan at the time of eating by not reciting **بِسْمِ اللَّهِ** and taking no care about Ḥarām and Ḥalāl when buying and selling items, but still he expects protection from the ill-effects of these evil deeds, desiring blessings in his sustenance and prosperity in his business, then how can he be justified in having such a desire! Can a person who has put his hand into the fire save it from being burnt! Decide for yourself!'

Rebuttal of satanic deception

Satan may try to deceive you by putting the thought into your mind that there are many Muslims who neither offer Ṣalāḥ nor act upon Sunnah, earn Ḥarām money and are occupied with such deeds that are displeasing to Allah **عَزَّوَجَلَّ** and His Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, yet their businesses are flourishing instead of collapsing.

My dear Islamic brother! This is a dangerous attack of Satan. If we have such a frame of mind, then how will we respond to the fact that many unbelievers are very successful in this world despite their Kufr (unbelief)?

Remember! Living in luxuries in the worldly life despite committing apostasy and bad deeds should not be considered as leading one to superiority. A Muslim should learn to get his problems solved in the light of Quran and Sunnah rejecting such satanic deception.

Beware

The above-mentioned causes of deprivation are crucial even for those Islamic brothers who are affluent. If they too possess either of these causes, they should at once get rid of it to protect their sustenance.

Solution to deprivation

If one tries sincerely, he will not find it very difficult to gain blessings in his sustenance. Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that the Noble Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Making Wuḍū before and after the meal removes deprivation, and is from amongst the Sunan of the Mursalīn (Prophets عَلَيْهِمُ السَّلَام).’ (*Al-Mu’jam-ul-Awsaṭ*, vol. 5, pp. 231, Ḥadīṣ 7166, *Dār-ul-Fikr, Oman*)

Acquisition of blessings

It is stated in another Ḥadīṣ narrated by Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Anyone who wishes that Allah عَزَّوَجَلَّ increases goodness in his home, should make Wuḍū when food is served as well as when it is removed.’ (*Sunan Ibn Mājah Kitāb-ul-Aṭ’imah, vol. 4, pp. 9, Ḥadīṣ 3260, Dār-ul-Ma’rifah, Beirut*)

Method of doing Wuḍū for eating

It is a Sunnah to wash both the hands up to the wrists before and after the eating. If anyone has not washed his mouth, it will not be said that he has missed the Sunnah. (*Al-Fatāwā Al-Ḥindiyyah, vol. 5, pp. 337, published in Quetta*)

Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ has said, ‘Unfortunately, these days, the sacred Sunan such as making Wuḍū before eating, sitting according to Sunnah, licking the plate after eating, rinsing the plate with water and then drinking it, are largely ignored. If only a movement be launched with the over-whelming ambition of reviving these important Sunan!

Enhancement in luxuries

Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَاسِعَةُ has stated, ‘Pick up the bread crumbs because it is stated in a Ḥadīṣ that the one who does so, his luxuries are enhanced, his children will be born safe, sound and free from physical defects; and those pieces will

be the Maḥr of Ḥūrs (Heavenly brides).’ (*Kīmīyā-e-Sa’ādat*, vol. 1, pp. 374, *Intishārāt-e-Ganjīnāh*, Tehran)

Blessings in eating together

Sayyidunā ‘Umar Fārūq A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of Raḥmah, the Intercessor of Ummaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Eat together, do not eat separately because blessings is with Jamā’at (group).’ (*Sunan Ibn Mājah Kitāb-ul-Aṭ’imah*, vol. 4, pp. 21, *Ḥadīṣ 3287*, *Dār-ul-Ma’rifah*, Beirut)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

A matter of concern

Dear Islamic brothers! These days a Muslim is prepared to struggle and withstand extremely hot temperatures in order to find employment, but he is not prepared to adopt the easy and sure way of getting blessings in his earnings.

If only the Muslims would sincerely act upon the teachings of Islam! Then, the issue of unemployment, which has now become an international problem, would be easily overcome. Not only the Muslims but also the non-Muslims throughout the world can avail themselves of this Islamic solution to the issue of unemployment by embracing Islam and adopting Sunan in their lives.

20 Madanī solutions to deprivation

1. Mashāikh (spiritual leaders of Muslims) have said that two things can never go together: (i) Destitution and (ii) Ṣalāt-uḍ-Ḍuḥā. (That is, the one offering Ṣalāt-uḍ-Ḍuḥā regularly will never be destitute, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**).

Sayyidunā Shāfiq Balkhī **عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي** has said, ‘We wished for five things and found them in five other things. (One of the things) we desired is blessings in sustenance that we found in offering Ṣalāt-uḍ-Ḍuḥā.’ (*Faṭṭān-e-Sunnat Bāb: Faḍāil-e-Nawāfil*, pp. 1011)

2. To fast on the 13th, 14th and 15th of every lunar month. It is stated in ‘*Futūḥ-ul-Awrād*’ that it is a proven fact that the one who fasts on the foregoing dates of every lunar month will remain safe from worldly troubles, will gain blessings in his worldly life as well as in his afterlife, and his sustenance will be increased, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.
3. To recite Sūraḥ Al-Wāqi‘ah regularly, especially after Ṣalāt-ul-Maghrib.
4. For men to offer Sunnah Ṣalāḥ of Fajr in their homes and then to offer Farḍ Ṣalāḥ in the Masjid with Jamā‘at. (According to some Aḥādīṣ), Allah **عَزَّوَجَلَّ** will increase the sustenance of such a person, his quarrels with his relatives will diminish and he will die with Īmān, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**).

5. To reply to the Azān of the daily five Ṣalāḥs and honour it. If a person who was lying down hears the Azān, he should sit. The one making Ṣikr or reciting the Holy Quran should stop even Ṣikr and recitation. The one whose head is uncovered should cover it with some turban or cap. (Islamic sisters) should use scarf to cover their heads. One should never ever talk about worldly affairs whilst Azān is being called as it may result in a bad end. (Death without Īmān)
6. To remain busy with learning and teaching religious knowledge such as Sunan.
7. To preach Islamic teachings to others, even if it is one verse of the Holy Quran or one religious ruling, as the good you teach to others is a great source of blessing for you. (To associate oneself with Dawat-e-Islami and to take part in its Madanī activities, especially in Madanī Qāfilaḥs and Madanī In'āmāt is an excellent way of doing so).

Here is a true story in this context: A labourer once travelled with a Madanī Qāfilaḥ. On his return from the Madanī Qāfilaḥ, his employer told him that the warehouse was cleaned, and the wheat collected during the process of cleaning was sold. Each labourer including the one who travelled with the Madanī Qāfilaḥ was given 500 rupees. He was astonished and thankful to Allah ﷻ because if he had not been absent from work he could have earned only 300 rupees, but he got 500 rupees due to the blessings of travelling with the Madanī Qāfilaḥ.

8. To offer Ṣalāt-ut-Taḥajjud regularly.
9. To repent of sins in abundance and to recite Istighfār 70 times between the Sunnah and Farḍ of Ṣalāt-ul-Fajr.
10. To recite Āyat-ul-Kursī and Sūrah Al-Ikhlāṣ at home.
11. To recite Tasbīḥ-e-Fāṭimah رَضِيَ اللهُ تَعَالَى عَنْهَا after every Ṣalāh (سُبْحَنَ اللهُ 33 times, اَلْحَمْدُ لِلّٰهِ 33 times and اَللّٰهُ اَكْبَرُ 34 times).
12. To donate copies of the Holy Quran and religious books (written by Sunnī scholars) to Madāris. (To distribute the booklets published by Maktaba-tul-Madīnah among people on the occasions of wedding, funeral, Ijtimā'āt, Urs and procession of Milād. Similarly, to gift booklets to one's customers with the intention of getting reward, and to send them to the homes of one's neighbours through children or a newsagent, are all an excellent ways of receiving blessings in one's sustenance. Different booklets may be sent on different occasions).
13. To remain busy in serving one's parents.
14. To recite Sūrah Al-Muzzammil and Sūrah Nabā at least once in a day.
15. To recite Sūrah Al-Mulk after Ṣalāt-ul-'Ishā.
16. To recite Sūrah Al-Kahf on Friday-night [which starts as soon as the sun sets on Thursday].

17. To keep vinegar at home.
18. Likewise, according to a Ḥadiṣ, destitution will be replaced by prosperity in the home of the person who trims his nails on Sunday. (*Faṭṭān-e-Sunnat Jadīd*, pp. 549)
19. To serve meals to the Masākīn [i.e. those who do not possess anything] on the day of ‘Āshūrāḥ (10th Muḥarram-ul-Ḥarām). According to a narration, the food and beverage served to others on ‘Āshūrāḥ brings about blessings throughout the year. (That is why the practice of serving Khichrā continues among the Muslims).
20. To recite Ṣalāt-‘Alan-Nabī in abundance. (*Derived from Sunnī Baḥāshī Zāwar*, pp. 609)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The needy became wealthy

There was a pious person who was needy and destitute. He enthusiastically started reciting Ṣalāt-‘Alan-Nabī 500 times daily. By its blessings, Allah عَزَّوَجَلَّ made him wealthy and bestowed sustenance upon him from such sources that never occurred to him. (*Derived from Faṭṭān-e-Sunnat*, pp. 151)

Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has said that if the deprivation of a person is not removed even after he has avoided all previously-mentioned causes and has recited Ṣalāt-‘Alan-Nabī

in the above-mentioned number, it could be the result of his bad intentions. In fact, if a person recites Ṣalāt-‘Alan-Nabī, avoids the causes of deprivation and adopts its remedies with the intention of pleasing Allah ﷻ and His Prophet ﷺ, his deprivation will surely be removed, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

What is deprivation?

Remember! Deprivation does not mean the lack of money only. Sometimes, a person complains about deprivation in spite of having a lot of wealth, which is not a good thing. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. By the blessing of the afore-mentioned virtuous deeds you will gain the wealth of contentment [satisfaction with what you have]. In fact, contentment is real wealth and the one who is greedy for the wealth of the world is actually needy and destitute. Contentment is a never-ending treasure and is better than worldly wealth which is mortal and a nuisance as one would be held accountable for it on the Day of Judgment. *(Derived from Faizān-e-Sunnat, pp. 152)*

Prayer of ‘Attar

O our Merciful Allah ﷻ! By the blessing of Ṣalāt-‘Alan-Nabī, free us from the love of worldly wealth and bestow upon us the never-ending bounty of contentment.

آمِينَ بِجَاوِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Excellent way of blessings in sustenance

Sayyidunā Ṣāḥal Bin Sa'd رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that a person humbly complained to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about his destitution. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When you enter your home, make Salām to the household. If there is no one [in the home], then send Salām to me and recite Sūrah Al-Ikhlāṣ one time.' The person did as was advised. Allah عَزَّوَجَلَّ made him so wealthy that he even helped his neighbours and relatives.

(Al-Jāmi' -ul-Aḥkām-il-Quran, lil-Qurṭubī, vol. 20, pp. 231, Peshawar)

Dear Islamic brothers! If we try to solve our problems in conformity with Quran and Sunnah, we will reap blessings in our worldly life as well as in the afterlife, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Remedy for deprivation

Once Māmūn Rashīd, the caliph of Baghdad, invited Ḥudbaḥ Bin Khālīd عَلَيْهِ رَحْمَةُ اللَّهِ الْوَاسِعَةُ, an illustrious Muḥaddīṣ [a great scholar of Aḥādīṣ]. After the meal, Ḥudbaḥ Bin Khalid عَلَيْهِ رَحْمَةُ اللَّهِ الْوَاسِعَةُ began picking up the bits of food that had fallen on the floor and ate them. Māmūn asked surprisingly, O Shaykh, are you still hungry? He replied, 'Not at all. The thing is, Sayyidunā Ḥammād Bin Salamah رَضِيَ اللهُ تَعَالَى عَنْهُ narrated to me a Ḥadīṣ according to which, the person who picks up fallen bits of food and eats them, will never fear deprivation¹. I am acting upon the same Ḥadīṣ.'

¹ (Ithāf-us-Sādat-il-Muttaqīn, vol. 5, pp. 597, Dār-ul-Kutub 'Ilmiyyah, Beirut)

Extremely impressed by hearing this, Māmūn gestured to one of his servants who brought one thousand dinars wrapped in a cloth. Māmūn presented them to Sayyidunā Ḥudbaḥ Bin Khālid عَلَيْهِ رَحْمَةُ اللَّهِ الْمَاجِد as a gift. He said, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I have received the benefit of acting upon this Ḥadīṣ on the spot. (*Ṣamarāt-ul-Awrāq, vol. 1, pp. 8*)

Great care Amīr-e-Aḥl-e-Sunnat takes

It is often seen that after Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has eaten food or drunk tea or beverage etc., he pours some water into the plate or the glass, gives it a good shake and then drinks the water so that no particle of food or drink goes to waste.

In 1423 A.H., during his pilgrimage to Madīnah, it was seen that he put the tea bag in the cup of hot water, squeezed it completely and took it out of the cup before adding milk and sugar (whereas people usually discard it without squeezing or some squeeze it but after adding milk and sugar). After he drank the tea, he was humbly asked, ‘Your honour, what is the wisdom behind this?’ He replied, ‘I thought that if milk and sugar are mixed in the cup with the tea bag in it, some of the milk and sugar will stick to the tea bag. Therefore, I squeezed it carefully so that no useful foodstuff goes to waste.’

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ Really, this great care of Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ takes us back to the era of our pious saints of the past.

Fruit of virtuous intentions

To make virtuous intentions is also a useful means of receiving blessings in one's sustenance. In order to acquire knowledge of good intentions, obtain and study the intentions-containing card, compiled by Amīr-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**, which is available at any branch of Maktaba-tul-Madīnah.

By the blessings of making the intentions described by Amīr-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**, one will become aware of the real purpose of eating besides achieving the Madanī mindset of avoiding disrespect of sustenance. This will also lead to the removal of deprivation and the acquisition of innumerable blessings in the afterlife.

40 Intentions for eating food

The Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, 'The intention of a Muslim is better than his deed.' (*Ṭabarānī Mu'jam Kabīr, vol. 5, pp. 85, Ḥadīṣ 5942, Dār Iḥyā-ut-Turāṣ Al-'Arabī, Beirut*)

40 Intentions of eating

I will

1. make Wuḍū before, and
2. after eating food (i.e. I will wash hands and mouth and rinse it).

I will eat food to gain strength to

3. worship,

4. recite the [Holy Quran],
5. serve my parents,
6. acquire religious knowledge,
7. travel with a Madanī Qāfilaḥ in order to learn Sunan,
8. partake in the area-visit to call people towards righteousness,
9. ponder over the matters of the Hereafter and
10. earn Ḥalāl sustenance to meet my needs.

(These intentions will only be beneficial when one eats food less than his appetite. Conversely, excessive eating only engenders laziness in worship, inclination towards sin, stomach ailments and disorders).

[I will]

11. eat sitting on the floor,
12. use a dining-mat¹ according to Sunnah,
13. sit according to Sunnah,
14. recite بِسْمِ اللَّهِ
15. and other Du'ās prior to eating food,
16. eat with three fingers,
17. eat small morsels,

¹ A piece of cloth etc., spread on the ground, on which food, drinks etc. are served.

18. chew the food properly,
19. recite **يَا وَاحِدُ** before eating every morsel (or I will recite **بِسْمِ اللَّهِ** and **يَا وَاحِدُ** prior to eating every morsel and **الْحَمْدُ لِلَّهِ** at the end),
20. pick up and eat the grains of food if any is fallen on the dining-mat,
21. break every morsel of the bread above the container of curry (so that every bread crumb falls into the container),
22. lick the bones and spices etc. clean thoroughly,
23. eat less than my appetite,
24. wipe the plate clean at the end with the intention of acting upon Sunnah,
25. clean the fingers by licking them thrice,
26. (after cleaning the plate, I will) pour water into it and drink¹ the water to earn the reward of freeing a slave,
27. not get up unnecessarily unless the dining-mat has been removed (as this is also a Sunnah),
28. (after eating, I will) recite Masnūn Du'ās along with Ṣalāt-
'Alan-Nabī once before and after the Du'ās,
29. pick my teeth.

¹ Pour some water into the plate so that you can easily remove the particles of food that have clung to the plate. [Translator's Note]

More intentions whilst eating with others

30. If an Islamic scholar or a saint is present at the dining-mat, I will not begin eating unless he has done first.

I will

31. seek the blessings of the company of the Muslims,
32. please others by offering them different items such as water, squash, pieces of meat etc. from the food,
33. reap the reward of giving charity by smiling at others,
34. tell the intentions of eating food,
35. tell others of the Sunan of eating,
36. (if I have the opportunity, I will) make others recite Du'ās prior to eating,
37. and subsequent to eating,
38. leave the finer items of food such as pieces of meat etc. for others, avoiding greed. (The Holy Prophet ﷺ has stated, 'Whosoever gives others the things which he himself needs is forgiven by Allah عَزَّوَجَلَّ'. (*Ithāf-us-Sādat-il-Muttaqīn*, pp. 779, vol. 9)
39. gift others toothpicks.
40. recite يَا وَاحِدُ aloud before eating every morsel so that others may also recall and recite it.

15 Intentions of drinking water

I will get strength to

1. worship, (2. recite the Holy Quran, (3. serve my parents,
4. acquire religious knowledge,
5. travel with a Madanī Qāfilaḥ to learn Sunan,
6. take part in the area visit for calling people towards righteousness,
7. ponder over the matters of the afterlife and
8. earn Ḥalāl sustenance to meet my needs.

These intentions will only be useful when the water is not very cold. Very cold water from the refrigerator or water with cubes of ice in it causes diseases.

9. I will drink the water in three sips (10. by sucking it, (11. after I have sat, (12. recited بِسْمِ اللَّهِ and (13. seen it in the light.
14. I will say الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ after I have drunk.
15. I will not throw away the leftover water.

6 Intentions of drinking tea

1. I will recite بِسْمِ اللَّهِ before I drink tea.
2. I will refresh myself with tea and get strength for worship,

3. recitation of the Holy Quran,
4. religious writing and
5. Islamic studies.
6. I will say **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** after I have drunk.

Amīr-e-Aḥl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** has said, 'If we drink tea with the intentions of achieving these virtuous goals, we will be given the reward of each intention separately, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**. It is a Madanī suggestion that one takes only half a cup of tea twice or thrice a day as the one drinking tea in excess is prone to the diseases of kidney, bladder and diabetes etc.

In order to seek guidance about virtuous intentions, obtain a unique Sunnah-Inspiring speech of Amīr-e-Aḥl-e-Sunnat, entitled 'Fruit of intention'. Also get the cards and pamphlets he has compiled, from any branch of Maktaba-tul-Madīnah.

Give this booklet to someone else after having read it

Get rewards by distributing the booklets published by Maktaba-tul-Madīnah on the occasions of wedding, funeral, Ijtimā'āt, Urs, procession of Milād etc. Make a habit to keep some booklets in your shop so as to gift them to your customers with the intention of acquiring rewards. Distribute Sunnah-Inspiring different booklets to your neighbours from time to time with the help of children or paperboys and make efforts for calling them towards righteousness.

الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين وآله الطيبين الطاهرين أجمعين. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Blossoming of Sunnah

By the Grace of Allāh ﷺ Sunnahs of the Holy Prophet ﷺ are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Qur'an and Sunnah.

It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madīnah [Karachi], the Ijtimā' is held at Faizān-e-Madīnah, Maḥallah Saudagrān, Old Sabzī Mandī). Habitualize yourself to a punctual travel in the Madani Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In'āmāt booklet daily practicing Fikr-e-Madīnah (Madani Contemplation) and submit it to the Zimmaḍār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, **إِنْ شَاءَ اللَّهُ ﷺ** you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madani Mindset that **"I must strive to reform myself and people of the entire world"** **إِنْ شَاءَ اللَّهُ ﷺ**.

In order to reform ourselves, we must act upon the Madani In'āmāt and to reform people of the entire world we must travel in the Madani Qāfilah **إِنْ شَاءَ اللَّهُ ﷺ**.



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